MANUAL OF FORMS

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MANUAL OF FORMS

FOR

Baptism, Admission to the Communion, Administration of the Lord's Supper, Marriage and Funerals, Ordination of Elders and Deacons, etc.

CONFORMED TO THE

Doctrine and Discipline of the Presbyterian Church

BY

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NEW AND REWRITTEN EDITION

PHILADELPHIA:
PRESBYTERIAN BOARD OF PUBLICATION
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PREFACE.

NOTWITHSTANDING the fact that the founders of all the several national branches of the Reformed Church prepared and used written formularies of public worship (as, *e. g.*, Calvin, Knox, the authors of the Dutch and the German Reformed Liturgies, and in the next century Richard Baxter), the genius of Scottish and American Presbyterianism has discarded them as uncongenial, and the matured judgment of our Church has pronounced them to be inexpedient. The action of our recent General Assemblies from 1873 to 1875 proves that the mind of the Church is decidedly averse to the recommendation *by authority* of even the simplest forms for special services. With this jealous care for the freedom and spirituality of the Church the compiler of this little manual is in perfect sympathy.

Nevertheless, accurate verbal preparation is felt by all to be necessary for the edifying performance of certain special services, as, for instance, the administration of Baptism and the Lord's Supper, the admission of the baptized to full communion, and the celebration of Marriage. Any approximation to a uniformity of method in these particulars which can be secured without the sacrifice of

freedom and adaptability to varying circumstances will be generally welcomed.*

The very spirit of liberty, which opposes the authoritative recommendation of such formulas by the General Assembly, will approve as legitimate such offerings to the brethren as the present, made by private persons, and thoroughly conformed to the doctrinal principles of the "Confession of Faith" and to the regulative injunctions of the "Directory for Worship."

The present compiler drew up from various sources a "Manual of Forms," which he presented to the public in the year 1877 through the favorable auspices of the Presbyterian Board of Publication. Since that time a permanent and somewhat general demand for it seems to have been established in the Church.

In order to render it more worthy this Manual now appears in a greatly improved form, in which the compiler has great confidence in commending it to the approbation and use of his brethren. This confidence is justified by the fact that he has enjoyed the criticism and effective assistance of Drs. James O. Murray and Francis L. Patton, and of Rev. Edward B. Hodge, and that a very valuable portion of the new work is borrowed by permission from the "Liturgy of the Reformed (Dutch) Church in America."

A. A. HODGE.

PRINCETON, N. J., Sept. 19, 1882.

* See report of committee "to consider and report, if necessary, a formula for recognition of members admitted to church privileges," to General Assembly of 1875.

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ORDER

FOR THE

BAPTISM OF INFANTS.

Holy Baptism signifieth to us—1st. That we and our children are conceived and born in sin, and therefore cannot enter into the kingdom of God unless we are born again.

2d. It witnesseth and sealeth unto us the washing away of our sins through Jesus Christ, and the renewing of the Holy Ghost. Therefore we are baptized in the name of the Father and of the Son and of the Holy Ghost.

3d. Whereas in all covenants there are contained two parts, therefore are we by God, through baptism, admonished of and obliged unto new obedience—namely, that we cleave to this one God, Father, Son and Holy Ghost; that we trust in him and love

him with all our heart, with all our soul, with all our mind and with all our strength; that we forsake the world, crucify our old nature, and walk in a new and holy life.

And, although our young children do not as yet understand these things, they are nevertheless to be baptized; for as they are, without their knowledge, partakers of the condemnation in Adam, so are they again received unto grace in Christ, as God speaketh to us through Abraham, the father of all that believe, saying, "I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee." To this the apostle Peter also testifies, saying, "For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Therefore God formerly commanded them to be circumcised, which was a seal of the covenant and of the righteousness of faith; and therefore Christ also embraced them, laid his hands upon them and blessed them.

Since, then, baptism is come in the place of circumcision, infants are to be baptized as

heirs of the kingdom and covenant of God.*

Do you, therefore, the parents of this child, accept anew the covenant of grace as offered to you and as embracing *him* [or, *her;* and so throughout, as the case may be]?

Inasmuch as this water is God's testimony that the child you have brought hither is guilty and impure, do you present *him* herein to Christ, that *he* may receive the forgiveness of sins and the washing of regeneration and the renewing of the Holy Ghost?

Do you consecrate your child to the Lord, and, in reliance upon divine grace, promise to give *him* the instruction and discipline enjoined by Christ for the lambs of his flock?

[*Here the parents shall bow assent.*]

As the application of this water, presently to be made, has no efficacy of its own, but is only a symbol of the gift and gracious operation of the Holy Ghost, let us now all,

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* The above, slightly modified, is borrowed by permission from the Liturgy of the Reformed Church (Dutch) in America.

with one accord, call upon God for his presence and blessing.

[*Here let the Minister pray as follows, or in like manner:*]

Our Father who art in heaven: Father of the Only-begotten and Well-beloved Son, our Elder Brother; Father of the spirits of angels and of men,—thou, O glorious Lord, art our Father, our Redeemer; from everlasting is thy name. Thine eternal and most blessed fatherhood is the type and source of ours, for in making us in thine own image thou hast crowned us likewise with the dignity and the joys of parentage. Look down now, therefore, in life-giving sympathy upon these parents, who have brought their child hither, that *he* may be dedicated to thy service and made an heir of thy salvation. Having sinned, and their child having been born in sin, they have repented and seek the expiation of the cross and the renewing of the Holy Spirit for themselves and for their child. Cause them to engage in these baptismal vows intelligently and with perfect sincerity. And grant them always, to the end, the quickening, the guid-

ance, the enabling co-operation of the Holy Spirit in all their attempts to fulfill these vows in the religious instruction and discipline of their child.

He has inherited from them the guilt and pollution of an evil nature; may *he* be renewed after the image of God in righteousness and true holiness. As *he* has been born of the flesh, so may *he* be born again of the Holy Spirit. As *he* has borne the image of the earthy, so may *he* bear the image of the heavenly. May *he* grow like the child Jesus, and wax strong in spirit, and be filled with wisdom; and may the grace of God be upon *him* until *he* come in the harmony of every Christian grace unto a perfect man, unto the measure of the stature of the fullness of Christ. May *he* serve thee and *his* generation all the days of *his* life on earth, and then when the end comes may *he* joyfully take *his* place with the Elder Brother in an unbroken family circle in the great Father's house. This we ask for *this* child, and for all *our* sons and daughters, only for the sake of thine all-perfect Son, our Lord and Saviour, Jesus Christ. AMEN.

[*If desired, the choir may chant some words of Scripture such as* Ps. ciii. 17, 18; Mark x. 14; Acts ii. 39.*]

The parent now handing the name of the child in writing to the minister, the latter shall say:

N, I baptize thee in the name of the Father, of the Son and of the Holy Ghost. AMEN.

[*The choir concluding their chant,* Ezek. xxxvi. 25, 26 Isa. xliv. 3, 4, *and Gloria Patri.*†]

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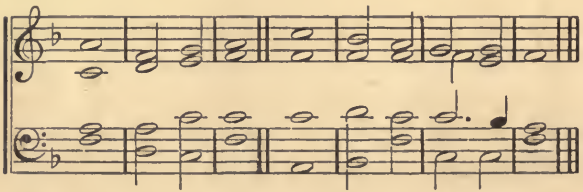

1 AND Jesus said, Suffer little children, and forbid them not, to | come "unto | me; || For of such | is the | kingdom "of | heaven.

2 He shall feed | his flock "like a | shepherd: || He shall gather the lambs with his arm, and | carry "them | in his | bosom.

3 I will pour my Spirit upon thy seed, and my blessing up- | on thine | offspring; || And they shall spring up as among the grass, as | willows "by the | water- | courses.

†

1 THEN will I sprinkle clean | water "up- | on you, || And | ye shall | be— | clean:

2 A new heart also | will I | give you, || And a new spirit | will I | put with- | in you.

The Minister shall then say: And now, beloved, I exhort you to teach your child to read the word of God; to instruct *him* in the principles of our holy religion, as contained in the Scriptures of the Old and New Testaments, an excellent summary of which, in the Confession of Faith and Catechisms of this Church, is commended to you for your direction and assistance in the discharge of this important duty; to pray with and for *him;* to set an example of piety and godliness before *him;* and to endeavor by all the means of God's appointment to bring up your child in the nurture and admonition of the Lord. Directory of Worship, ch. vii., § iv.

Furthermore, you are to teach *him* that *he* is a member of the Church, under its care and subject to its government and discipline. (Discipline, ch. i., § vi.) And that when *he* comes to years of discretion, if *he* be free from scandal and has sufficient knowl-

3 And I will take away the stony heart | out of "your | flesh, || And I will | give "you a | heart of | flesh.
Glory be to the Father, and | to the | Son: || And | to the | Holy | Ghost;
As it was in the beginning, is now, and | ever | shall be, || World | without | end. A- | men.

edge to discern the Lord's body, and so witness a credible profession of personal faith, it will be *his* duty and privilege to come to the Lord's Supper. Directory of Worship, ch. ix., § v.

May the blessing of the God of the covenant, the God of Abraham, of Isaac and of Jacob, the God of your fathers, whom we adore as Father, Son and Holy Ghost, be with you and your seed for ever. AMEN.

NOTES.

¶ "The infants of one or both believing parents are to be baptized." Confession of Faith, ch. xxviii., § 4.

¶ It is obvious that the infants of such parents only as make a credible profession of being true believers should be baptized, since the "Directory for Worship" demands that the parent enter before God and the Church into "an express engagement" (General Assembly of 1794, Moore's Digest, p. 666) "that he prays with and for the child; that he sets an example of piety and godliness before it," etc. If other than presumptively believing—*i. e.*, professing—parents be encouraged to enter this engagement, the covenant is made void and "the seal set to a blank." General Synod 1735, Moore's Digest, p. 665.

¶ When children are removed from the custody of their parents, by death or otherwise, the guardian or master who has undertaken to rear them may present them for baptism, provided he possess the qualification requisite for having his own children baptized, and is willing to assume the obligation. General Assembly 1786.

¶ "Although it is proper that baptism be administered in the presence of the congregation, yet there may be cases when it will be expedient to administer this ordinance in private houses; of which the minister is to be the judge." Directory for Worship, ch. vii., § v.

¶ "The efficacy of baptism is not tied to that moment of time wherein it is administered; yet, notwithstanding, by the right use of this sacrament the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time." Confession of Faith, ch. xxviii., § vi.

¶ "Although it be a great sin to contemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it as that none can be regenerated or saved without it; or that all that are baptized are undoubtedly regenerated." Confession of Faith, ch. xxviii., § v.

¶ "It is the deliberate and unanimous opinion of the Assembly that those who renounce the fundamental doctrines of the Trinity, and deny that Jesus Christ is the same in substance, equal in power and glory, with the Father, cannot be recognized as ministers of the gospel, and that their ministrations (baptism, etc.) are wholly invalid." General Assembly 1814, Moore's Digest, p. 660.

ORDER

FOR THE

PUBLIC RECEPTION INTO FULL OR CONFIRMED COMMUNION OF THOSE WHO HAVE BEEN BAPTIZED IN INFANCY.

[*The Candidates standing before the Minister.*]

We, the pastor and people of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, to you who, with Timothy, are beloved children and heirs of the Church, grace, mercy and peace from God the Father and Christ Jesus our Lord.

We thank God that without ceasing we have had remembrance of you in our prayers, greatly desiring to see your souls prosper and be in health, being persuaded that the unfeigned faith which dwelt in your parents and guardians would be granted to you also.

While others have attained this freedom at a great cost, you were free-born, being brought into the Church by birth, and sealed by baptism—the seal of the covenant—in your infancy. The profit of your church-membership has been much, every way. You have inherited the benefits of the new and better covenant, not only the giving of the

law and the promises, but the finished work of Christ, the dispensation of the Holy Ghost, the completed oracles of God, the nurture of the Christian family, and the prayers, instruction and discipline of the Christian Church.

Having been duly instructed in the doctrine of the inspired Word, and having confessed your personal faith before the Session of this church, you now, before God and his people, acknowledge the truth of the doctrines accepted in common by the great body of evangelical Christians.

You renew and publicly ratify the covenant of discipleship which your parents or guardians sealed upon you in your baptism.

You take God the Father to be your Father; God the incarnate Son to be your Prophet, your Priest and your King; and God the Holy Ghost to be your Sanctifier and Comforter.

You take the word of God to be your rule of faith and conduct, and the people of God to be your people.

You promise, with the assistance of divine grace, to continue in the maintenance of this faith, and the performance of all the duties which flow therefrom, in the diligent use of

the means of grace, in subjection to the constituted authorities of this church, and in the peace and love and mutual edification of the brethren.

Answer: I do.

I give you charge, then, beloved, in the sight of God, who quickeneth all things, and before Jesus Christ, who before Pontius Pilate witnessed a good confession, that you keep this covenant, without spot, unrebukable, until the appearing of our Lord Jesus Christ.

In the name of the Church, and of Jesus Christ her Lord and Head, I now welcome you to full communion with the people of God.

The mountains shall depart and the hills be removed, but my kindness shall not depart from you, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on you.

The Lord bless you and keep you. The Lord make his face to shine upon you and be gracious unto you. The Lord lift up his countenance upon you and give you peace. AMEN.

[*The Minister may then offer a prayer, as follows, or in like manner:*]

Heavenly Father, we thank thee that thou

hast from the beginning embraced in thy covenant the children together with their parents. We thank thee that thou didst cast the lot of these thy servants in the Christian Church from the first, and didst grant them all the manifold blessings of Christian culture. We bless thee that thou didst in their case add the special grace of thy Holy Spirit, so that of their own wills they come here today to confess thy truth and to consecrate their lives to thy service. We earnestly beseech thee that thou wilt continue to carry on the good work thou hast commenced in them unto the day of complete redemption. Increase in them daily the manifold gifts of thy grace, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. Grant them the happiness of promoting the glory of their Lord and the edification of his people. Deliver them in the temptations of this life and in the extreme trial of death. And in that day when thou makest up thy jewels set these thy servants also in thy crown, that they may shine as stars, to thy praise, for ever and ever. AMEN.

NOTES.

¶ "Children born within the pale of the visible Church, and dedicated to God in baptism, are under the inspection and government of the Church; and are to be taught to read and repeat the Catechism, the Apostles' Creed, and the Lord's Prayer. They are to be taught to pray, to abhor sin, to fear God, and to obey the Lord Jesus Christ. And when they come to years of discretion, if they be free from scandal, appear sober and steady, and to have sufficient knowledge to discern the Lord's body, they ought to be informed it is their duty and privilege to come to the Lord's Supper." Directory for Worship, ch. ix., § i.

¶ "The years of discretion in young Christians cannot be precisely fixed. This must be left to the prudence of the eldership. The officers of the Church are the judges of the qualifications of those to be admitted to sealing ordinances, and of the time when it is proper to admit young Christians to them, who shall be examined as to their knowledge and piety." Directory for Worship, ch. ix., §§ ii., iii.

¶ In the Presbyterian Church all applicants for admission to full communion, whether baptized in infancy and therefore members of the Church, or not, are admitted thereto only by the Session, to whom they make a credible profession of their faith. But it is the custom in many congregations, and is eminently fitting, for the new communicant, whose incomplete church-membership is now confirmed, to profess his faith and renew his vows in the presence of all the brotherhood. *And it is especially desirable that the Confirmation, or admission to full communion, of baptized church-members should be kept entirely separate from the Baptism of Adults who have hitherto been*

aliens from all church relations, which is altogether a different ordinance.

¶ "It was anciently customary for the children of Christians, after they had grown up, to appear before the chief pastor and people to fulfill that duty which was required of such adults as presented themselves for baptism. The infants, therefore, who had been initiated by baptism, not having then given a confession of faith to the Church, were again, toward the end of their boyhood or on adolescence, brought forward by their parents, and were examined by the pastor in terms of the Catechism which was then in common use. In order that this act, which otherwise justly required to be grave and holy, might have more reverence and dignity, the ceremony of laying on of hands was used." Calvin's *Institutes*, bk. iv., ch. xix. 4.

Then, having argued against the papal and prelatical perversion of this primitive rite, Calvin says: "I wish we could retain the custom (Confirmation) which, as I have observed, existed in the early Church before this abortive mask of a sacrament appeared." *Institutes*, bk. iv., ch. xix. 12, 13.

¶ "It is a great mistake, therefore, to represent Confirmation as a prelatical service. In one form or another it is the necessary sequence of Infant Baptism, and must be adopted wherever pedobaptism prevails." . . . "Confirmation, as a solemn service, in which those recognized in their infancy as members of the Church on the faith of their parents are confirmed in their church standing on the profession of their own faith, is retained in form or in substance in all Protestant churches." Dr. Charles Hodge, *Princeton Review*, 1855, p. 445; *Church Polity*, pp. 157, 158.

ORDER

FOR THE

BAPTISM OF ADULTS.

INASMUCH as our Lord and Saviour Jesus Christ has given authority and commandment to his disciples to teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; and hath declared that he that believeth and is baptized shall be saved, for with the heart man believeth unto righteousness and with the mouth confession is made unto salvation: this person, having witnessed a credible profession before the Session, now comes forward to obey this commandment. And inasmuch as we baptize only with water, and administer the outward and visible sign, while the Lord himself alone baptizes with the Holy Ghost and with fire, and communicates the inward spiritual grace which

washing with water signifies, let us now with one accord invoke the presence and blessing of God.

[*The Minister shall then offer the following or a similar prayer:*]

Most holy and merciful Father, when thy Son our Lord and Saviour gave commission to his disciples to teach all nations, baptizing them in thy name, and teaching them all his commandments, he did also promise to be with them alway even to the end of the world. In faith in this promise and in obedience to this commandment we present unto thee this thy servant, who, repenting of and renouncing all sin, accepts thy salvation, and humbly desires to put on the sacramental seal and badge of discipleship. May the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge *his* conscience from dead works to serve the living God. Baptize *him*, O Lord, we beseech thee, with the Holy Ghost and with fire. Purify and purge *him* like gold and silver, that *he* may offer unto the Lord an offering in righteousness.

As *he* is hereby enrolled with the soldiers of the cross, clothe *him*, we pray, with the

whole armor of God—the breastplate of righteousness, the shield of faith, the helmet of salvation, and the sword of the Spirit—that, *his* loins girt about with truth and *his* feet shod with the preparation of the gospel of peace, *he* may be able to withstand in the evil day, and having done all to stand. And so mightily work in *him* by thy light and thy power that *he* may be preserved from all error, and maintained in the patience, perseverance and victory of thy saints; so that *his* name may not be blotted out of thy book of life, but that *he* may have place with them of every nation who, coming out of great tribulation, have washed their robes and made them white in the blood of the Lamb. AMEN.

Then the Minister shall say: Do you believe in God the Father Almighty, Maker of heaven and earth?

Answer: I do.

Do you believe in Jesus Christ his only Son, our Lord, who was conceived of the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; who on the third day rose again from the dead; who ascended

into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead?

Answer: I do.

Do you believe in the Holy Ghost, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting?

Answer: I do.

Is it your desire to be baptized in this faith?

Answer: It is.

Having confessed your sin, and having embraced Christ as your Saviour, do you submit to him as your Teacher, and is it your purpose faithfully to obey and serve him as your Lord and Master as long as you live?

Answer: It is.

[*If desired, the choir may chant some passage of Scripture as* Ps. ciii. 17, 18.*]

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* PSALM ciii. 17, 18.

But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

To such as keep his covenant, and to those that remember his commandments to do them.

The candidate kneeling, the minister shall say:

N, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. AMEN.

[*Choir chanting* Ezek. xxxvi. 25, 26, *and Gloria Patri.**]

Then shall the Minister charge the newly baptized, as follows: Seeing, beloved, that you have now publicly professed your faith and received the sacramental seal of that covenant whereby you are dedicated to Christ, and Christ with all the benefits of his redemption is made yours for ever, give all diligence to make your calling and election sure; adding to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brother-

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* EZEKIEL xxxvi. 25, 26.

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. AMEN.

ly kindness, and to brotherly kindness charity; for if these things be in you and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

And now, in the name of the Lord, I commend you as a member of the holy catholic Church to the confidence, the love and the care of the brethren. And may the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you for ever. AMEN.

NOTES.

¶ "Baptism is not to be administered to any that are out of the visible Church, and so strangers from the covenant of promise till they profess faith in Christ and obedience to him." Larger Catechism, Q. 166.

¶ "When unbaptized persons apply for admission to the visible Church, they shall, in ordinary cases, after giving satisfaction with respect to their knowledge and piety, make a public profession of their faith in the presence of the congregation, and thereupon be baptized." Directory for Worship, ch. ix. § 4.

ORDER

FOR THE

ADMINISTRATION OF THE LORD'S SUPPER.

HEAR the words of the institution of this holy Supper of our Lord, as given by revelation to his apostle Paul, and recorded in the eleventh chapter of the First Epistle to the Corinthians:

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks he brake it and said, Take, eat, this is my body which is broken for you; this do in remembrance of me. After the same manner also, he took the cup when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this

cup, ye do show the Lord's death till he come.

It is my solemn duty to warn the profane (which includes the thoroughly worldly), the ignorant (those who for lack of instruction or of intelligence are unable to practically understand the plan of salvation), the scandalous and those that secretly indulge themselves in any known sin, not to approach the holy table.

On the other hand, it is my high privilege to invite, in the name of the Lord Jesus, to his holy table all such as, sensible of their lost and helpless state of sin, depend upon the atonement of Christ for pardon and acceptance with God; such as, being instructed in the gospel doctrine, have a competent knowledge to discern the Lord's body; and all such as desire to renounce their sins and are determined to lead a holy and godly life.

Especially all who, professing allegiance to our common Redeemer, are members in good standing in evangelical churches are cordially welcomed by us to a seat at our Master's table. For we being many are one bread and one body: for we are all partakers of that one bread. 1 Cor. x. 17.

[*The congregation shall then sing an appropriate sacramental hymn, such as* "O bread to pilgrims given," or "My God, and is thy table spread," or "According to thy gracious word."

[*Then the minister shall offer a solemn prayer of Invocation, Consecration* ("setting the elements apart"), *Confession and Supplication for the indwelling and communion of the Father and the Son through the Spirit.*]

ADMINISTRATION OF THE BREAD.

The bread and wine being thus set apart by prayer and thanksgiving, the minister is to take the bread and break it in the view of the people, saying:* Our Lord Jesus Christ, on the same night in which he was betrayed, having taken bread and blessed it, and broken it, gave it to his disciples; as I, ministering in his name, give this bread unto you, saying [*here the bread is to be distributed*], Take, eat: this is my body which is broken for you; this do in remembrance of me.

[*If for any reason it be thought inexpedient to leave the communicants to their own silent meditations through the whole time occupied by the distribution of the elements, the minister should read slowly such of our Lord's own words as the following:*]

The bread which we break, is it not the communion of the body of Christ? (1 Cor.

* This action is symbolical of the rending of Christ's body on the tree, and should be done only once and in a dignified manner.

x. 16.) This is that bread which came down from heaven. He that eateth of this bread shall live for ever. John vi. 58.

He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from him; he was despised and we esteemed him not. Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment, and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the

rich in his death; because he hath done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed; he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. Isa. liii.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Matt xi. 28.

For God so loved the world that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life. John iii. 16.

For the Son of man is come to seek and to save that which was lost. Luke xix. 10

Look unto me and be ye saved, all ye ends of the earth. Isa. xlv. 22.

All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out. John vi. 37.

Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. John xv. 16.

Therefore, I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them. Mark xi. 24.

According to your faith be it unto you. Matt. ix. 29.

Write: Blessed are they which are called unto the marriage-supper of the Lamb. Rev. xix. 9.

For the Bread of God is he which cometh down from heaven and giveth life unto the world. . . . I am that Bread of life. He that cometh to me shall never hunger, and he that believeth on me shall never thirst. John vi. 33–35.

Whoso eateth my flesh and drinketh my blood hath eternal life. John vi. 54.

It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. John vi. 63.

He that hath an ear let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna. Rev. ii. 17.

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. Rev. iii. 5.

THE ADMINISTRATION OF THE WINE.

The minister shall say: After the same manner our Saviour also took the cup; and having given thanks, as hath been done in his name, he gave it to his disciples, saying [*while the minister is repeating these words let him give the cup*]: This cup is the new testament in my blood, which is shed for many for the remission of sins: drink ye all of it.

[*If deemed desirable, the minister during the distribution of the cup may slowly read the Lord's words, as follows:*]

The cup of blessing which we bless, is it not the communion of the blood of Christ? 1 Cor. x. 11.

I acknowledge my transgressions; and my sin is ever before me. Against thee, thee only, have I sinned and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity, and in sin did my mother conceive me Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore unto me the joys of thy salvation; and uphold me by thy free spirit. Ps. li. 3–12.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. The blood of Jesus Christ, his Son, cleanseth us from all sin. 1 John i. 7–9.

So when they had dined, Jesus said to Simon Peter: Simon, son of Jonas, lovest thou me more than these? And he said unto him, Lord, thou knowest all things,

thou knowest that I love thee. John xxi. 15–17.

Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you. John xv. 15.

Greater love hath no man than this, that a man lay down his life for his friends. John xv. 13.

Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Luke xii. 32.

Behold, I stand at the door, and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches. Rev iii. 20–22.

I am the Vine, ye are the branches: he that abideth in me and I in him, the same bringeth forth much fruit; for without me, ye can do nothing. John xv. 5.

The cup of blessing which we bless, is it

not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 Cor. x. 16.

Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. John vi. 53.

It is God that justifieth: who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Rom. viii. 33–39.

I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. Matt. xxvi. 29.

Father, I will that they also whom thou

hast given me, be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world. John xvii. 24.

They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes. Rev. vii. 16, 17.

He which testifieth these things saith, Surely, I come quickly: Amen; even so, come Lord Jesus. Rev. xxii. 20.

[*After the Communion the minister shall say:*]

Beloved, since the Lord hath now fed our souls at his table, let us jointly praise his holy name with thanksgiving, every one saying in his heart thus:

Bless the Lord, O my soul, and all that is within me bless his holy name; bless the Lord, O my soul, and forget not all his benefits.

Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindnesses and tender mercies.

The Lord is merciful and gracious, slow to anger and plenteous in mercy. He hath not dealt with us after our sins, nor rewarded us according to our iniquities.

For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him.

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? God commendeth his love toward us, in that while we were yet sinners Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life. Therefore shall my mouth and heart show forth the praise of the Lord from this time forth for evermore. AMEN.*

[*Then the minister shall offer a solemn prayer: Of Thanks-*

* The above thanksgiving is borrowed by permission from the Liturgy of the Reformed (Dutch) Church.

giving, of Consecration, of Intercession for absent Communicants, for Baptized Children and for the Church Universal.

[*Then the congregation shall sing an appropriate hymn, such as* "All hail the power of Jesus' name."]

BENEDICTION:

Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will; working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. AMEN.

NOTES.

¶ "As the body and blood of Christ are not corporally or carnally present in, with, or under the bread and wine in the Lord's Supper; and yet are spiritually present to the faith of the receivers, no less truly and really than the elements themselves are to their outward senses; so they that worthily communicate in the sacrament of the Lord's Supper, do therein feed upon the body and blood of Christ, not after a corporal or carnal, but in a spiritual manner; yet truly and really, while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death." Larger Catechism, Q. 170.

¶ "One who doubteth of his being in Christ, or of his due preparation to the sacrament of the Lord's Supper, may have true interest in Christ, though he be not yet assured thereof; and in God's account hath it, if he be duly affected with the apprehension of the want of it, and unfeignedly desires to be found in Christ and to depart from all iniquity." Larger Catechism, Q. 172.

¶ "Such as are found to be ignorant or scandalous, notwithstanding their profession of the faith, and desire to come to the Lord's Supper, may and ought to be kept from that sacrament by the power which Christ hath left in his Church, until they receive instruction, and manifest their reformation." Larger Catechism, Q. 173.

¶ It is especially to be remembered that since the "sacraments are seals of the covenant of grace," formed between Christ and his people, and since in the Lord's Supper "the worthy receivers really and truly receive and apply *unto themselves* Christ and him crucified," each believer being made "a priest unto God" (1 Pet. ii. 5 and Rev. i. 6), "having liberty to enter into the holiest by the blood of Jesus" (Heb. x. 19), it necessarily follows *that in this sacrament the communicants are to act immediately and personally in their covenanting with the Lord.* The minister, therefore, ought not to throw them into a passive attitude as the recipients of his instructions or exhortations. All such didactic and hortatory exercises being assigned to the preparatory services and to the sermon before communion, the minister should abstain from *addressing*, and confine himself to *leading* the communicants in the act of communion by means of acts of direct worship, such as suitable prayers and hymns. And all the prayers and hymns associated with this holy ordinance should be specifically appropriate to it, and not of a mere general religious character.

¶ "The standards of the Presbyterian Church are clear

in their teaching, that the Lord's Supper is not to be received by any one alone, yet in cases of protracted sickness or approaching death, when the desire is strongly urged by a member of the Church (whether previously so, or by recent confession and baptism) to enjoy the administration of the Lord's Supper, a pastor, with one or more of his Session and such communicants as may appropriately be admitted may proceed to administer this sacrament—a minute of every such act to be entered on the records of Session." General Assembly, O. S. 1863, Moore's Digest, p. 668.

ORDER

FOR THE

SOLEMNIZATION OF MARRIAGE.

Dearly Beloved: We are gathered together in the sight of God and in the presence of this company to join together this man and this woman in the bonds of holy Matrimony; which is an honorable estate, instituted by God in the time of man's innocency, confirmed by the teaching and hallowed by the presence of our blessed Lord, and likened by St. Paul to the mystical union which subsists between Christ and his Church.

Into this holy estate these two persons are come to be joined. Therefore if any man can show any just cause why they may not lawfully be joined together, let him now declare it, or else hereafter for ever hold his peace.

Hear now what holy Scripture doth teach as touching the duty of husbands to their wives and of wives to their husbands:

Husbands, love your wives, even as Christ also loved the Church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

And, wives, submit yourselves unto your own husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the Head of the Church. And he is the savior of the body. And again he saith, Let the wife see that she reverence her husband.*

Let us pray:

Most holy and most merciful Father, at once the God of nature and of grace, Creator, Preserver and Redeemer of mankind, fill these, thy servant and thy handmaiden, with a profound sense of the religious obli-

* The above is borrowed by permission from the Liturgy of the Reformed (Dutch) Church in America.

gation of the vows they are about to make. May they look to thee for thine assistance, and enter into these sacred obligations in humble dependence upon thine enabling grace. Grant this, O Father, with the forgiveness of our sins, through Jesus Christ, thy Son. AMEN.

[*The man and woman joining their right hands, the minister shall say:*]

Wilt thou, M, have this woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honor and keep her in sickness and in health, and, forsaking all other, keep thee only unto her, so long as ye both shall live?

The man shall answer, I will.

[*Then the minister shall say:*]

Wilt thou, N, have this man to thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou obey him and serve him, love, honor and keep him in sickness and in health, and, forsaking all other, keep thee only unto him, so long as ye both shall live?

The woman shall answer. I will.

[*When a ring is used the man shall put the ring on the third finger of the woman's left hand, and, holding it there, the man shall say after the minister:*

With this ring I thee wed, in the name of the Father, and of the Son, and of the Holy Ghost. AMEN.

Or, *the minister may say:*

Dost thou, M, give this ring in pledge that thou wilt keep this covenant and perform these vows?

The man shall say, I do.

Dost thou, N, receive this ring in pledge that thou wilt keep this covenant and perform these vows?

The woman shall say, I do.]

[*Then the minister shall say:*]

Forasmuch as you, M, and you, N, have consented together in wedlock, and have plighted your faith and truth to each other in the presence of God and this company [and have confirmed the same by giving and receiving a ring]; now, therefore, I pronounce you husband and wife, in the name of the Father, and of the Son, and of the Holy Ghost. AMEN.

Whom, therefore, God hath joined together, let not man put asunder.

Let us pray:

O God, by whom marriage was ordained; O Christ, Son of God, by whose presence this service was adorned and rendered for ever sacred; O Holy Ghost, the Lord, the Giver of life, who art the only source of true blessedness,—look down upon these thy servants, and unite their hearts and lives in all the grace and true affection of a happy marriage. May their mutual love, now plighted, never know doubt nor change. Do thou bless them in each other, and crown their lives with thy loving-kindness and tender mercies. And thou, O Lord, we beseech thee, enable them so to live together in this life that in the world to come they may have life everlasting, through Jesus Christ our Lord, who has commanded us to pray, saying,

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done in earth, as it is in heaven; give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil; for thine is the kingdom and the power and the glory, for ever. AMEN.

[*Then the minister shall pronounce over them the Benediction:*]

The Lord bless you and keep you. The Lord make his face to shine upon you, and be gracious unto you. The Lord lift up his countenance upon you and give you peace. AMEN.

NOTES.

¶ Marriage is a civil contract, inasmuch as the state, for the welfare of human society, must recognize and enforce it in its civil relations and consequents.

¶ Yet it is not a *mere* civil contract, but also a religious contract under a divine constitution. Because (1) it is founded upon the nature of man as constituted by God. (2) It was instituted by God in Paradise before the existence of civil society, and consequently civil society for ever presupposes marriage, and marriage therefore cannot essentially presuppose civil society. (3) In his inspired word God has defined the nature, conditions and mutual duties of marriage, and the conditions of its lawful dissolution. (4) The vows of mutual fidelity are made by the parties to God as well as to each other. (5) The grace which alone can enable the parties to realize marriage in its highest sense is from God only.

¶ Hence it follows: (1) That Christians are bound to observe in their marriages the laws of the commonwealth, as far as these are consistent with the revealed laws of God. (2) That the state has no right to ignore or to vio-

late the divine law in its legal provisions for marriage or divorce, and that when it does so Christians are bound to obey God, even if that involve disobedience to man. (3) Christians ought to marry in the Lord, and their marriages should be solemnized by a lawful minister, who alone is competent to interpret and enforce the divine law and invoke upon their union the divine blessing. See Directory for Worship, ch. xi., § 2.

¶ "While our Form of Government does not recognize *licentiates* as ministers of the gospel, yet this Assembly (1844) does not consider them as violating any rules of the Church by solemnizing marriage in those States where the civil laws expressly authorize them to do it." Moore's Digest, p. 402.

¶ "It is lawful for all sorts of people to marry who are able with judgment to give their consent, yet it is the duty of Christians to marry only in the Lord. And, therefore, such as profess the true Reformed religion should not marry with infidels, papists, or other idolaters; neither should such as are godly be unequally yoked by marrying with such as are notoriously wicked in their life, or maintain damnable heresies." Confession of Faith, ch. xxiv., § 3.

¶ "The purpose of marriage ought to be sufficiently published a proper time before the solemnization of it. It is enjoined on all ministers to be careful that, in this matter, they transgress neither the laws of God nor the laws of the community; and that they may not destroy the peace and comfort of families, they must be properly certified with respect to the parties applying to them, that no just objection lie against their marriage." Directory of Worship, ch. xi., § 6.

¶ "The Synod do recommend it to all their members to use the greatest caution that they do not countenance any

clandestine marriages, and especially that they do not marry any that they have reason to suspect to go contrary to the minds of their parents and guardians in seeking it." Original Synod, 1735, Moore's Digest, p. 691.

¶ "Let the minister keep a proper register for the names of all persons whom he marries, and of the time of their marriage, for the perusal of all whom it may concern." (Directory for Worship, ch. xi., § 8.) Such records are often the only legal proofs available of marriage and of legitimate inheritance. The minister should also give a certificate of the marriage when requested so to do.

ORDER

FOR THE

ORDINATION OF ELDERS.

[*The Elders elect standing before the congregation, the minister shall say:*]

In the first planting of the Christian Church the apostles went about ordaining several Elders in every city. A distinction is affirmed by Paul between those Elders who as ministers of the gospel labor in word and doctrine, and those Elders who only rule. These Ruling Elders are in a special sense the representatives of the people, chosen by them for the purpose of exercising government and discipline in conjunction with pastors or ministers of the word. It is proper that the government of the Church should be in the hands of several men of wisdom and piety, rather than in the hands of one, and especially that the

pastor should be counseled and assisted by persons of reputation living permanently in the midst of the people, in perfect sympathy with them and enjoying their confidence. Thus in the Presbyterian Church have the people secured control of their own church affairs, and prevented the growth of professional clerical bigotry and tyranny.

It is the duty of the Elders, in connection with the pastor, in the exercise of their joint power as a Session, to administer the power of the keys in admitting or excluding members from sealing ordinances, and to administer the government, regulate the worship, guard the doctrine and superintend the evangelistic and benevolent work of the Church.

It is the duty of the Elders severally, together with their households, to set the example of a godly walk and conversation, and to assist the pastor in the visitation of the people and in the personal oversight and pastoral guidance and comfort of all the members of the Church.

The members of this church, being met together with invocation of the Holy Ghost, have chosen these persons to the office of Ruling Elder.

Before they are set apart to this sacred office let them and the people over whom they are to rule make answer to the following questions:

Do you believe the Scriptures of the Old and New Testaments to be the word of God, the only infallible rule of faith and practice?

Do you sincerely receive and adopt the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures?

Do you approve of the government and discipline of the Presbyterian Church in these United States?

Do you accept the office of Ruling Elder in this congregation, and promise faithfully to perform all the duties thereof?

Do you promise to study the peace, unity and purity of the Church?

The Elders elect shall each say, I do.

Do you, the members of this church, acknowledge and receive these brethren as Ruling Elders, and do you promise to yield them all that honor, encouragement and obedience in the Lord to which their office, according to the word of God and the constitution of this church, entitles them?

[*The members shall assent by holding up their right hands.*

[*Then the minister shall* (the Elders elect devoutly kneeling) *ordain the Elders by prayer* (and if desired by the imposition of hands.)]

PRAYER:

Set apart, we beseech thee, O Lord, *these thy servants* to the work whereunto thou hast called them. Endue them plenteously with all the gifts and graces which shall qualify them for their office. Give them favor and influence with the people. Work in and with them daily in the care and government of thy flock. Make them faithful unto death, and when the Chief Shepherd shall appear may they receive a crown of glory that fadeth not away. AMEN.

DECLARATION:

[*The minister shall say:*]

By the authority of the Lord Jesus Christ and the constitution and laws of the Presbyterian Church you have now been ordained to the office of a Ruling Elder, and installed in the actual exercise of the duties and rights of that office in this Church and congregation. May Almighty God, the Father of our Lord Jesus Christ, replenish you with his grace, that you may faithfully keep these vows

and discharge the duties of your sacred office. AMEN.

CHARGE:

I now charge you, in the name of the Lord Jesus, and in the name of the Church of which he is the Head, that you give all diligence in the discharge of the duties of this office; that you make his word your guide, and search it daily for instruction as to your personal and official duties; that you keep your minds and hearts open to all the indications of his providence and the leading of his Spirit. Fight the good fight of faith, lay hold on eternal life, whereunto you are also called. And keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ.

I also charge you, Christian people, to be faithful to these Elders whom you have yourselves chosen to rule over you in the Lord; that you count the Elders that rule well worthy of double honor; and that you render them all due obedience, co-operation and support, and follow them so far as ye see them follow Christ.

PRAYER:

O Lord, our God and heavenly Father,

we thank thee that it has pleased thee, for the better edification of thy Church, to ordain in it, besides the ministers of thy word, rulers and assistants, by whom thy Church may be preserved in peace and prosperity, and that thou hast at present granted us in this place men who are of good testimony and endowed with thy Spirit. We beseech thee, replenish them more and more with such gifts as may be necessary for them in their ministrations, with the gifts of wisdom, courage, discretion and benevolence, to the end that they may take diligent heed unto their doctrine and conversation, in keeping out wolves from the sheepfold of thy beloved Son, and in admonishing and reproving disorderly persons, and in instructing and comforting thy people, especially those who are poor and in affliction. Give them grace that they may persevere in their faithful labor, and never become weary by reason of oppositions and persecutions of the world. Grant also thy divine grace to this people over whom they are placed, that they may willingly submit themselves to the good exhortations of the Elders, counting them worthy of honor for their work's sake, to the

end that thy holy name may thereby be magnified, and the kingdom of thy Son Jesus Christ be enlarged, who has taught us to pray:*

Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done in earth, as it is in heaven; give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever. AMEN.

[*Where there is an existing Session, it is proper that the members of that body, at the close of the service and in the face of the congregation, take the newly-ordained Elders by the hand, saying, in words to this purpose, "We give you the right hand of fellowship, to take part of this office with us."*]

* This prayer is in part taken from the Book of the Reformed (Dutch) Church

ORDER

FOR THE

ORDINATION OF DEACONS.

[*The Deacons elect standing before the congregation, the minister shall say:*]

And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the word. And the saying pleased the multitude; and they

chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch; whom they set before the apostles; and when they had prayed, they laid their hands on them. Acts vi. 1–6

Likewise, Paul teaches Timothy that the Deacons must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a Deacon, being found blameless. Even so must their wives be grave; not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a Deacon well purchase to themselves a good degree, and great boldness in the faith, which is in Christ Jesus. 1 Tim. iii. 8–13.

The members of this church, being met together with invocation of the Holy Ghost, have chosen these persons to the office of Deacon.

Before they are set apart to this sacred of-

fice let them and the people whom they are to serve make answer to the following questions:

Do you believe the Scriptures of the Old and New Testaments to be the word of God, the only infallible rule of faith and practice?

Do you sincerely receive and adopt the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures?

Do you approve of the government and discipline of the Presbyterian Church in these United States?

Do you accept the office of Deacon in this congregation, and promise faithfully to perform all the duties thereof?

Do you promise to study the peace, unity and purity of the Church?

[*The Deacons having answered these questions in the affirmative, the minister shall address to the members of the church the following question:*]

Do you, the members of this church, acknowledge and receive these brethren as Deacons, and do you promise to yield them all that honor, encouragement and co-operation in the Lord to which their office, according to the word of God and the constitution of this church, entitles them?

[*The members shall assent by holding up their right hands.*

[*Then* (the Deacons elect devoutly kneeling) *the minister shall ordain them.*]

PRAYER:

O Lord Jesus, who, although thou wert rich, yet for our sakes became poor, that we through thy poverty might become rich, set apart and consecrate these thy servants to the office of Deacon. Give them thine own spirit of sympathy with all human needs and suffering, and of holy, self-denying service in behalf of those who suffer and are in want. Guide them in their ministry of love until their work on earth is done; then grant that they may inherit the kingdom which has been prepared for them before the foundation of the world. AMEN.

CHARGE:

I charge you, brethren now ordained Deacons, and you, brethren into whose service and ministry of Christian benevolence they have entered, that you so study the Holy Scriptures as to learn thoroughly the purpose of Christ and your own duty with regard to the poor of the flock. As he represented us before God on the cross and in heaven, so he has appointed the poor t

represent himself in our offices of sympathy and benevolent service on earth. Then shall the King say unto them on the right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was a-hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Give all diligence, brethren, that you may worthily discharge this most sacred duty, and that you may attain to this most to be desired of all the benedictions of our loving Lord.

PRAYER.

Almighty God, who by thy divine providence hast appointed various offices in thy Church, and didst inspire thy disciples in the first age to choose to the office of Deacon Stephen the first martyr, mercifully behold these thy servants now called to the like office and administration. Replenish them

so with the truth of thy doctrine, with zeal for thy glory and with holy sympathy for the poor of thy flock, and so adorn them with innocency of life, that both by word, by example and by benevolent ministrations they may faithfully serve thee in this office, to the glory of thy Name and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and for ever. AMEN.

ORDER

FOR THE

DEDICATION OF A CHURCH.

And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward neaven; and said, Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart. . . . Therefore, now, O Lord God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me.

And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest

unto thy servant David my father. But will God indeed dwell on the earth? behold the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded! Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to-day: that thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place, and hear thou in heaven thy dwelling-place: and when thou hearest forgive. 1 Kings viii. 22–30.

And it came to pass, when Solomon had finished the building of the house of the Lord, and the king's house, and all Solomon's desire which he was pleased to do, that the Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon. And the Lord said unto him, I have heard thy prayer and thy supplication

that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually. And if thou wilt walk before me, as David thy father walked in integrity of heart and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments: then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them: then will I cut off Israel out of the land which I have given them; and this house which I have hallowed for my name will I cast out of my sight; and Israel shall be a proverb and a by-word among all people: and at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the Lord done this to this land and to this house? And they shall answer,

Because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshiped them and served them, therefore hath the Lord brought upon them all this evil. 1 Kings ix. 1–9.

PSALM xxiv.

The earth is the Lord's and the fullness thereof; the world, and they that dwell therein.

For he hath founded it upon the seas, and established it upon the floods.

Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

This is the generation of them that seek him, that seek thy face, O Jacob. Selah.

Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The Lord of hosts, he is the King of glory.

[*Then the minister shall say:*]

DEAR BRETHREN: Seeing that it has pleased Almighty God our heavenly Father to prosper us in our undertaking to build a house for his worship, and to enable us to bring it to completion, let us now reverently invoke upon it his abiding blessing, to the end that a pure apostolical doctrine and order may ever be maintained therein, and that the Holy Spirit may here ever give effect to his own ordinances. And in so doing let us reverently set it apart with prayer and invocation of the Holy Ghost, so that this house may hereafter be put solely to these sacred uses and preserved from all other associations whatsoever.

PRAYER:

Almighty and everlasting God, Maker of

heaven and earth, who dwellest not in temples made with hands, we humbly adore thee for the revelation thou hast made of thyself through Jesus Christ, thy Son. We bless thee that from of old thy way has been in the sanctuary, and that thou dost seek those to worship thee who worship in spirit and in truth. We give thanks to thee that thou hast put it into the hearts of these thy servants to erect this house for thy public worship, that it may abide as a witness of thy presence and covenant faithfulness, and as the means of the edification of thy people in successive generations.

We know that by reason of our sins we are not worthy that thou shouldest come under our roof; yet, O God most high and most holy, whom the heaven of heavens cannot contain, how much less the temple made with hands, bestow on these thy servants a readiness of heart in the consecration of this house to the honor of thy great Name. In thy name and to thy service, one God in three Persons, Father, Son and Holy Ghost, we dedicate it; for offering to thy adorable Majesty the sacrifices of prayer and thanksgiving; for reading and hearing thy most

holy word; for the proclamation of the gospel of our Lord and Saviour Jesus Christ; for the celebration of thy holy sacraments; and for the performance of all other offices of our Christian faith. Accept, O Lord most gracious, this free-will offering at the hands of thy servants, for the well-being of their souls and for the glory of thy most holy Name. Grant, we beseech thee, O Lord, that when thy people assemble themselves together in this house for thy worship the Spirit of glory and of God may rest upon them, that with clean hands and pure hearts they may compass thine altars. Grant, O God of eternal love, when thy ministers here proclaim the gospel of thy grace, that sinners may be converted unto thee, and thy true servants quickened, edified and comforted. Grant that thy Holy Spirit may always accompany the administration of thy holy sacraments in this place, and with his saving influence make them effectual means of grace to thy people.

And we also pray that thou wilt bless thy holy universal Church of all ages and of all nations, in which, through thy grace, these thy servants have their part in the fullness

of the one body. Bring us every day continually to a larger experience of the communion of saints. And finally, we beseech thee to bring us, and all who in coming days worship in this house, together with all thy redeemed, to that city of God wherein there is no temple, and of which the Lamb is the light. And unto the King eternal, immortal and invisible, the only wise God, be glory, as it was in the beginning, is now, and ever shall be, world without end. AMEN.

ORDER

FOR THE

BURIAL OF THE DEAD.

[¶ Circumstances attending particular cases differ so entirely that ministers must use their own discretion as to what mode of conducting this service will most promote the honor of God and the edification of the people. The following principles, however, are unquestionably true and to be followed as general rules:

With few exceptions, personal reference and eulogy should have no place, but the entire service should be occupied with reading the Scriptures and acts of direct worship.

It is never the duty of the minister to declare the deceased to have died finally impenitent. God is the only Judge. The *inference* in many cases, suggested by the facts, will be plain and terrible enough.

The minister should always be careful not to *imply*, by use of Scriptures or otherwise, the salvation of men whose lives and deaths have possessed no marked Christian characteristics.]

[*It is suggested that the selection marked I. be used as a General Service, and that, when suitable, the selections marked below as II. or III. or IV. or V. or VI. be introduced after the seventh paragraph, as marked below.*]

I.

GENERAL SERVICE.

MAN that is born of a woman is of few days and full of trouble. He cometh forth like a flower and is cut down, he fleeth also as a shadow and continueth not. Job xiv. 1, 2.

As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone, and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him; and his righteousness unto children's children, to such as keep his covenant, and to those that remember his commandments to do them. Ps. ciii. 15–18.

Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction, and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with

a flood: they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath; we spend our years as a tale that is told. Ps. xc. 1–9.

We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 2 Cor. v. 10.

Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they tha

have done evil unto the resurrection of damnation. John v. 25–29.

Oh that they were wise, that they understood this, that they would consider their latter end! Deut. xxxii. 29.

[*Here introduce Selections II., III., IV., V., or VI., as one or other is appropriate to the case, and then proceed as follows:*

[*Having reached the place of burial, the minister shall say:*]

I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die. John xi. 25, 26.

[*Then, while the earth is cast upon the coffin by some standing by, the minister shall say:*]

Forasmuch as it hath pleased Almighty God to take out of this world the soul of our departed *brother*, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust. And we look for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed

and made like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

[*If appropriate:* I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another.

I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him.]

Let us pray:

Almighty God, who by the death of thy dear Son Jesus Christ hast destroyed death, by his rest in the tomb hath sanctified the graves of the saints, and by his glorious resurrection hath brought life and immortality to light; receive, we beseech thee, our unfeigned thanks for that victory over death and the grave which he hath obtained for us and for all who sleep in him; and keep us in everlasting fellowship with all that wait

for thee on earth, and with all that are around thee in heaven; in union with Him who is the resurrection and the life, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. AMEN.

Almighty God, our heavenly Father, who, in thy perfect wisdom and mercy, hast ended for thy servants departed the voyage of this troublous life, grant, we beseech thee, that we who are still to continue our course amidst earthly dangers, temptations and troubles may evermore be protected by thy mercy, and finally come to the haven of eternal salvation, through Jesus Christ our Lord. AMEN.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with you all, evermore. AMEN.*

* The above prayers are borrowed by permission from the book of the Reformed (Dutch) Church in America.

II.

SELECTIONS RELATING TO THE DEATH OF YOUNG CHILDREN.

A VOICE was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Jer. xxxi. 15.

Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them and blessed them. Mark x. 14–16.

Even so, it is not the will of your Father which is in heaven that one of these little ones should perish. Matt. xviii. 14.

And the Lord struck the child, . . . and it was very sick. David therefore besought God for the child; and David fasted and went in and lay all night upon the earth. And it came to pass on the seventh day that

the child died. And the servants of David feared to tell him that the child was dead. But when David perceived that the child was dead, . . . he arose from the earth and washed, and anointed himself and changed his apparel and came into the house of the Lord and worshiped. . . . And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me. 2 Sam. xii. 15–23.

The Lord gave and the Lord hath taken away; blessed be the name of the Lord. Job i. 21.

III.

SELECTIONS RELATING TO THE SUDDEN DEATH OF PERSONS IN MIDDLE LIFE.

For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away. James iv. 14.

Man knoweth not that which shall be, for who can tell him when it shall be? There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death; and there is no discharge in that war. Eccles. viii. 7, 8.

He draweth also the mighty with his power; he riseth up, and no man is sure of life. . . . They are exalted for a little while, but are gone and brought low; they are taken out of the way, as all other, and cut off as the tops of the ears of corn. Job xxiv. 22–24.

One dieth in his full strength, being wholly at ease and quiet. And another dieth in the bitterness of his soul, and never eateth with pleasure. They shall lie down alike in the dust, and the worms shall cover them. Job xxi. 23–26.

Take ye heed, watch and pray; for ye know not when the time is, . . . for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch. Mark xiii. 33–37.

IV.

SELECTIONS APPLYING TO THE DEATH OF THE AGED.

We spend our years as a tale that is told. The days of our years are threescore years and ten, and if by reason of strength they be fourscore years, yet is their strength labor and sorrow, for it is soon cut off and we fly away. Ps. xc. 9, 10.

And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years; few and evil have the days of the years of my life been. Gen. xlvii. 9.

The hoary head is a crown of glory if it be found in the way of righteousness. Prov. xvi. 31.

The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord, shall flourish in the courts of our God. They shall still bring forth fruit in old age, they shall be fat and flourishing, to show that the Lord is upright. He is my rock;

and there is no unrighteousness in him. Ps xcii. 12–15.

Thou shalt come to thy grave in a full age; like as a shock of corn cometh in in his season. Job v. 26.

V.

SELECTIONS RELATING TO THE DEATH OF BELIEVERS, AND THE GLORY THAT FOLLOWS.

And I heard a voice from heaven, saying unto me, Write: Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them. Rev. xiv. 13.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the

coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words. 1 Thess. iv. 13–18.

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. Rev. xx. 6.

But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection from the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order. Christ the first-fruits, afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have

put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet; but when he saith, All things are put under him, it is manifest that He is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him, that God may be all and in all.

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every hour? But some man will say, How are the dead raised up? and with what body do they come? Thou fool, . . . that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, another of birds. There are also celestial bodies and bodies terrestrial: but the glory

of the celestial is one, and the glory of the terrestrial is another. . . .

There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written: The first man Adam was made a living soul, the last Adam was made a quickening spirit. . . . And as we have borne the image of the earthy, we shall also bear the image of the heavenly. . . . Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be

brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, which giveth us the victory, through our Lord Jesus Christ! 1 Cor. xv. 20–57.

And I saw a new heaven, and a new earth; for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. Rev. xxi. 1–4.

VI.

SELECTIONS WHICH SET FORTH

THE DESIGN AND GRACIOUS CONSOLATIONS OF AFFLICTION.

Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble as the sparks fly upward. Job v. 6, 7.

Before I was afflicted I went astray: but now have I kept thy word. It is good for me that I have been afflicted; that I might learn thy statutes. The law of thy mouth is better unto me than thousands of gold and silver. Ps. cxix. 67, 71, 72.

Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty. For he maketh sore and bindeth up: he woundeth and his hands make whole. He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee. Job v. 17–19.

For the Lord will not cast off for ever: but though he cause grief, yet will he have compassion according to the multitude of his

mercies. For he doth not afflict willingly nor grieve the children of men. Lam. iii. 31–33.

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits and live? For they verily for a few days chastened us after their own pleasure, but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down and the feeble knees. . . . Ye are come to Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an

innumerable company of Angels, to the General Assembly and Church of the First Born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect; and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. Heb. xii. 5–12, 22–24.

For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. 2 Cor. i. 5.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal. 2 Cor. iv. 17, 18.

And not only so, but we glory in tribulations also; knowing that tribulation worketh patience, and patience experience, and experience hope. Rom. v. 3, 4.

My brethren, count it all joy when ye fall into diverse temptations; knowing this, that the trying of your faith worketh patience. Blessed is the man that endureth temptation:

for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. James i. 2, 3, 12.

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ. 1 Pet. i. 7.

Sing, O heavens; and be joyful, O earth, and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted. Isa. xlix. 13.

For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment: but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. Isa. liv. 7, 8.

SELECTIONS OF SCRIPTURE

FOR THE

USE OF THE PASTOR IN THE SICK-ROOM

REPENTANCE FOR SIN.

Psalm li.

Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I acknowledge my transgressions; and my sin is ever before me.

Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

Hide thy face from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God; and renew a right spirit within me.

Cast me not away from thy presence; and take not thy Holy Spirit from me.

Restore unto me the joy of thy salvation; and uphold me with thy free Spirit.

Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.

O Lord, open thou my lips, and my mouth shall show forth thy praise.

For thou desirest not sacrifice; else would I give it: thou delightest not in burnt-offering.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt-offering: then shall they offer bullocks upon thine altar.

PATIENCE.

Job xl. and xlii.

Moreover the Lord answered Job and said, Shall he that contendeth with the Almighty instruct him? he that reproveth God let him answer it. . . . Gird up

thy loins now like a man: I will demand of thee, and declare thou unto me. Wilt thou also disannul my judgment? Wilt thou condemn me that thou mayest be righteous?

Then Job answered the Lord, and said, Behold I am vile; what shall I answer thee? I will lay my hand upon my mouth, I know that thou canst do everything, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear: but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes.

Though he slay me, yet will I trust in him.

Hebrews xii.

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

For consider Him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children.

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

* * * * *

For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more.

* * * * *

But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an

innumerable company of angels, to the general assembly and Church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire.

FAITH.

John xiv. 1–27.

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.

Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father, that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it.

If ye love me, keep my commandments: and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live ye shall live also. At that day ye shall know that I am in my

Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him.

Judas saith unto him (not Iscariot), Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Psalm xxiii.

The Lord is my shepherd: I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Psalm xc.

Lord, thou hast been our dwelling-place in all generations.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Thou turnest man to destruction; and sayest, Return, ye children of men.

For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

Thou carriest them away as with a flood, they are as a sleep; in the morning they are like grass which groweth up.

In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

For we are consumed by thine anger, and by thy wrath are we troubled.

Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

For all our days are passed away in thy wrath: we spend our years, as a tale that is told.

The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.

Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

So teach us to number our days, that we may apply our hearts unto wisdom.

Return, O Lord, how long? and let it repent thee concerning thy servants.

Oh satisfy us early with thy mercy; that we may rejoice and be glad all our days.

Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

Let thy work appear unto thy servants, and thy glory unto their children.

And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us: yea, the work of our hands establish thou it.

Psalm ciii.

Bless the Lord, O my soul: and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits:

Who forgiveth all thine iniquities; who healeth all thy diseases;

Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies;

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

The Lord executeth righteousness and judgment for all that are oppressed.

He made known his ways unto Moses, his acts unto the children of Israel.

The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

He will not always chide; neither will he keep his anger for ever.

He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

For as the heaven is high above the earth, so great is his mercy toward them that fear him.

As far as the east is from the west, so far hath he removed our transgressions from us.

Like as a father pitieth his children, so the Lord pitieth them that fear him.

For he knoweth our frame; he remembereth that we are dust.

As for man, his days are as grass: as a flower of the field, so he flourisheth.

For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

To such as keep his covenant, and to those that remember his commandments to do them.

The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.

Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure.

Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul.

JOHN XI. 1–46.

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was. Then after that saith he to his disciples, Let us go into Judea again.

His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him. These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep.

Then said his disciples, Lord, if he sleep, he shall do well.

Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And

I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless, let us go unto him.

Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

Then when Jesus came, he found that he had lain in the grave four days already. (Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:) and many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know that even now, whatsoever thou wilt ask of God, God will give it thee.

Jesus saith unto her, Thy brother shall rise again.

Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die. Believest thou this?

She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place

where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They say unto him, Lord, come and see.

Jesus wept.

Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone.

Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?

Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me: and I knew that thou hearest me always: but because of the people which stand by, I said it, that they may believe that thou hast sent me. And when he thus

had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Then many of the Jews, which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

JOY AND HOPE.

ROMANS VIII.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh, do mind the things of the flesh: but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace: because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his

And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwelt in you, He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Therefore, brethren, we are debtors not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs: heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

For we know that the whole creation groaneth, and travaileth in pain together until now: and not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves,

waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen, is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine,

or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

1 CORINTHIANS XV. 12–26 AND 39–58.

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive But every man in his own order: Christ the first-fruits; afterward they that are Christ's

at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. . . .

All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth cor-

ruption inherit incorruption. Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ.

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

REVELATIONS XXII.

And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the

Lord God giveth them light: and they shall reign for ever and ever.

And he said unto me, These sayings are faithful and true; and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.

Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

I Jesus have sent mine angel to testify unto you

these things in the churches. I am the root and the offspring of David, and the bright and morning star.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come: and whosoever will, let him take the water of life freely.

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

He which testifieth these things saith, Surely, I come quickly; AMEN. Even so, come, Lord Jesus.

The grace of our Lord Jesus Christ be with you all. AMEN.

PRAYERS

SUITABLE FOR THE USE OF THE PASTOR IN THE CHAMBER OF THE SICK OR DYING.

IN THE CASE OF ONE REPENTING OF SIN.

MOST merciful God, who according to the multitude of thy mercies dost so put away the sins of those who truly repent that thou rememberest them no more, open thine eye of mercy upon this thy servant, who earnestly desireth pardon and forgiveness. Create in *him* a clean heart and renew a right spirit within *him*,

and restore whatever may have been decayed by the snares of Satan or by *his* own carnal will and frailness. Consider *his* contrition, accept *his* tears, assuage *his* pain, comfort *his* heart, as shall seem to thee most expedient for *him*. And forasmuch as *he* trusteth only in the righteousness and promise of thy Son Jesus Christ, impute not unto *him his* former sins, but accept *him* as righteous in thy sight, and strengthen and endue *him* plenteously with every grace by thy blessed Spirit. And when thou art pleased to take *him* hence, take *him* into thy favor, through the merits of thy most dearly beloved Son, Jesus Christ, our Lord. AMEN.

IN THE CASE OF A SICK CHRISTIAN.

O BLESSED LORD, the Father of mercies and God of all consolation, we beseech thee look down with infinite pity and compassion upon this thy sick servant. Remember the sharpness and weariness of *his* pains. Break not the bruised reed nor quench the smoking flax, but make *him* to hear joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from the snares and temptation of Satan; from all impatience and repining at thy chastisement; from all unbelief and distrust in thy mercies; from improper fears of death and immoderate desires for life. Grant unto *him* sincere repentance for *his* sins, and perfect assurance that they have been forgiven and *his* complete salvation secured through the atoning sacrifice and effectual mediation of our Lord and Saviour Jesus Christ. Sanctify to *him* all *his* afflictions, and, though very grievous to the flesh, may they begin,

even now, to work out for *him* a far more exceeding and an eternal weight of glory. Prepare *him* for all that thou hast prepared for *him*. Give *him* to see the desire of *his* heart in the well-being and the well-doing of all bound to *him* by the ties of natural affection. And at last give to *him* an abundant entrance into thy heavenly home.

O blessed Jesus, we cast ourselves upon thy mercy: by thy cross and passion, by thy precious death and burial, by thy glorious resurrection and ascension, and by the coming of the Holy Ghost, deliver us, O Lord, and hear our prayer. AMEN.

IN THE CASE OF ONE ABOUT TO DIE.

O GOD the Father, Father of the spirits of all men; O God the Son, who has washed away our sins by his own blood, and who by his resurrection has brought life and immortality to light; O God the Holy Ghost, Regenerator, Sanctifier and Comforter of thy saints,—have compassion now, we beseech thee, upon the low estate of thy servant lying in the extremity of sickness. We commend unto thee *his* soul as into the hands of a faithful Creator and most merciful Saviour. Wash *him* in the blood of the Lamb from all guilt. Finish in *him* thy perfect work of sanctification, enduing *him* plenteously with every grace, rendering *him* complete in all the fullness of Christ. Though *his* flesh and *his* heart faileth, be thou the strength of *his* heart and *his* portion for ever. Give thy peace to *him*, and let not *his* heart be troubled, neither let it be afraid. Having gone and prepared a place for

him, come now again and receive *him* unto thyself, that where thou art there *he* may be also.

And graciously comfort us who mourn. Silence the murmurings of our rebellious hearts. Enable us to say with thy servant of old, "The Lord gave, and the Lord taketh away, blessed is the name of the Lord." Make us mindful of our own mortality, and teach us so to number our days that we may seriously apply our hearts to that heavenly wisdom which may in the end bring us to life everlasting, through the merits of Jesus Christ, thine only Son our Lord. AMEN.

HYMNS FOR THE SICK-ROOM.

S. M. D.

1 I was a wandering sheep,
I did not love the fold,
I did not love my Shepherd's voice,
I would not be controlled:
I was a wayward child,
I did not love my home,
I did not love my Father's voice
I loved afar to roam.

2 The Shepherd sought his sheep,
The Father sought his child:
He followed me o'er vale and hill
O'er deserts waste and wild:
He found me nigh to death,
Famished, and faint, and lone;
He bound me with the bands of love,
He saved the wandering one.

3 Jesus my Shepherd is;
'Twas he that loved my soul,
'Twas he that washed me in his blood,
'Twas he that made me whole:
'Twas he that sought the lost,
That found the wandering sheep,
'Twas he that brought me to the fold,
'Tis he that still doth keep.

4 No more a wandering sheep,
I love to be controlled,

I love my tender Shepherd's voice,
I love the peaceful fold:
No more a wayward child,
I seek no more to roam;
I love my heavenly Father's voice,
I love, I love his home!

7s D.

1 JESUS, lover of my soul!
Let me to thy bosom fly
While the billows near me roll,
While the tempest still is high;
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide,
Oh, receive my soul at last.

2 Other refuge have I none,
Hangs my helpless soul on thee;
Leave, ah! leave me not alone,
Still support and comfort me.
All my trust on thee is stayed,
All my help from thee I bring;
Cover my defenceless head
With the shadow of thy wing.

3 Thou, O Christ! art all I want,
More than all in thee I find;
Raise the fallen, cheer the faint,
Heal the sick and lead the blind
Just and holy is thy name,
I am all unrighteousness;

False and full of sin I am,
Thou art full of truth and grace.

4 Plenteous grace with thee is found—
Grace to cover all my sin;
Let the healing streams abound,
Make and keep me pure within.
Thou of life the fountain art,
Freely let me take of thee;
Spring thou up within my heart,
Rise to all eternity.

7s, 6 lines.

1 Rock of Ages, cleft for me!
Let me hide myself in thee;
Let the water and the blood
From thy riven side which flowed,
Be of sin the double cure;
Cleanse me from its guilt and power

2 Not the labors of my hands
Can fulfill thy law's demands;
Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone:
Thou must save, and thou alone.

3 Nothing in my hand I bring,
Simply to thy cross I cling;
Naked, come to thee for dress,
Helpless, look to thee for grace,
Foul, I to the fountain fly;
Wash me, Saviour! or I die.

4 Whilst I draw this fleeting breath,
When my eyelids close in death,
When I soar through worlds unknown,
See thee on thy judgment throne;
Rock of Ages, cleft for me!
Let me hide myself in thee.

6s and 4s.

1 My faith looks up to thee,
Thou Lamb of Calvary,
Saviour divine!
Now hear me while I pray,
Take all my guilt away,
Oh, let me, from this day,
Be wholly thine.

2 May thy rich grace impart
Strength to my fainting heart,
My zeal inspire;
As thou hast died for me,
Oh, may my love to thee
Pure, warm and changeless be,
A living fire.

3 While life's dark maze I tread,
And griefs around me spread,
Be thou my Guide;
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
From thee aside.

4 When ends life's transient dream,
When death's cold, sullen stream,
Shall o'er me roll,
Blest Saviour! then, in love,
Fear and distrust remove;
Oh, bear me safe above,
A ransomed soul.

HYMNS FOR FUNERALS.

C. M.

1 Why do we mourn departing friends
Or shake at death's alarms?
'Tis but the voice that Jesus sends
To call them to his arms.

2 Are we not tending upward too
As fast as time can move?
Nor should we wish the hours more slow
To keep us from our love.

3 Why should we tremble to convey
Their bodies to the tomb?
There the dear flesh of Jesus lay,
And left a long perfume.

4 The graves of all the saints he blessed,
And softened every bed;
Where should the dying members rest
But with their dying Head?

5 Thence he arose, ascended high,
And showed our feet the way;
Up to the Lord our flesh shall fly
At the great rising day.

6 Then let the last loud trumpet sound,
And bid our kindred rise;
Awake, ye nations under ground;
Ye saints, ascend the skies.

C. M.

1 JERUSALEM, my happy home,
Name ever dear to me,
When shall my labors have an end.
In joy and peace and thee?

2 There happier bowers than Eden's bloom,
Nor sin nor sorrow know;
Blest seats! through rude and stormy scenes
I onward press to you.

3 Why should I shrink at pain and woe,
Or feel at death dismay?
I've Canaan's goodly land in view,
And realms of endless day.

4 Apostles, martyrs, prophets, there
Around my Saviour stand,
And soon my friends in Christ below
Will join the glorious band.

5 Jerusalem, my happy home,
My soul still pants for thee;
Then shall my labors have an end
When I thy joys shall see.

7s and 6s.

1 Rise, my soul, and stretch thy wings,
Thy better portion trace;
Rise from transitory things
Toward heaven, thy native place.
Sun and moon and stars decay;
Time shall soon this earth remove;
Rise, my soul, and haste away,
To seats prepared above.

2 Rivers to the ocean run,
Nor stay in all their course;
Fire ascending seeks the sun,
Both speed them to their source.
So a soul that's born of God
Pants to view his glorious face,
Upward tends to his abode,
To rest in his embrace.

3 Cease, ye pilgrims, cease to mourn;
Press onward to the prize;
Soon our Saviour will return,
Triumphant in the skies.
Yet a season, and you know
Happy entrance will be given;
All our sorrows left below,
And earth exchanged for heaven

THE TEN COMMANDMENTS.

EXODUS XX.

GOD spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.

V. Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

THE LORD'S PRAYER.

OUR Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. AMEN.

THE CREED.

(COMMONLY CALLED THE APOSTLES' CREED.)

I BELIEVE in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come

to judge the quick and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. AMEN

THE CREED AS AMENDED BY THE COUNCILS OF NICE AND CONSTANTINOPLE, A. D. 325, 381.

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds, God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father; by whom all things were made; who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; he suffered and was buried; and the third day he rose again, according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again with glory to judge both the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of life; who proceedeth from the Father and the Son; who with the Father and the Son together is worshiped and glorified; who spake by the Prophets. And I believe one Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. AMEN.